

NIJ UPDESH RADHASOAMI

(SPECIAL TEACHINGS OF RADHASOAMI)

by

Param Purush Puran Dhani

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Part I

Q. 1. Who am I and what is my real स्वरूप swarúp (form) ? Here I undergo pain and pleasure. Is there any place where pure, everlasting and perfect happiness and bliss are available, without the least trace of pain and anguish, and where I too may become free from death ?

Ans. You are an अंश ansha (emanation, ray, drop, particle) of the Supreme Creator Sat Purush Rádhasóamí. Your real form is that of सुरत Surat (spirit) or शब्द Shabd (sound). You undergo pain and pleasure here owing to your association with Kál (mind) and Máyá (matter). If you repair to Sat Lok and Radhasoami Dhám, you will become immortal. There you will get pure, everlasting and perfect happiness and bliss, free from pain and anguish.

Q. 2. By what path and practice can one reach there ?

Ans. The path can be traversed by the practice of Surat Shabd Yoga, which consists in attentively listening to Shabd (sound), within oneself and catching hold of its current or resonance, present in the innermost recesses of every being and object. This path goes through the eyes, and there are several stages on the way.

Q. 3. From whom can the secrets of the path and the method of listening to Shabd be learnt ? What are the rules and regulations to be followed and the abstinences and restrictions to be observed for treading the path ?

Ans. The secrets and the method can be learnt from the Sant Sat Guru who has Himself access to the Original Abode or from Sádth Guru who has already covered some distance and is nearing the destination. The practice of Surat Shabd Yoga can easily be performed by bringing faith and belief in the teachings of, and engendering love in, Sat Purush Radhasoami and the Sant Sat Guru, and by adopting their सरन saran, i.e., taking refuge in them.

Surat is चैतन्य chaitanya (life, energy, vitality, spirituality), and this alone is the source of happiness, bliss and knowledge, and the embodiment of Shabd (sound). In this world, it is concealed under innumerable covers or wrappers or layers of mind and matter. To go on reducing the entanglements in these covers day by day, and discarding the tendencies induced by them, and ultimately securing complete detachment from them by love and devotion to the Holy Feet and the performance of the spiritual practices, are the rules of conduct to be observed and followed. To become one day pure चैतन्य स्वरूप Chaitanya Swarúp (pure spirit, absolutely free from mind and matter) is the aim or the result of the practice of Surat Shabd Yoga. To gain admittance to the निज धाम Nij Dhám, i.e., to Sat Lok and Radhasoami Dhám, from where Surat had originally descended is true and complete salvation.

Q. 4. Why do difficulties and obstacles come in the performance of Abhyas (spiritual practices) and how to get over them ?

Ans. All the difficulties and obstacles met with

in अभ्यास Abhyás (spiritual practices) are the result of Surat's attachment with mind and body and their tendencies and attributes and with the objects created by them. Surat descended from its Nij Dhám (Original Abode) long long ago. In its descent it has taken over covers or bodies of mind and matter, and associated with the objects created by them, at various stages. By entangling itself in the region of Máyá (matter), where darkness (ignorance) prevails, it has lost memory of its real home, power, position and form. It has developed a liking for mind and matter, and has become extremely attached to material objects. According as it proceeds fast with greater love in the Holy Feet of its Father Radhasoami day by day, and goes on reducing attachment for material objects and covers, i. e., bodies, after getting initiated in the secrets of the Original Home and the practice of repairing to it, these obstacles will go on disappearing soon and easily. As Surat is very weak and ignorant in its present state, it is necessary that it should start on its homeward journey with the grace of Radhasoami Dayal and the Sant

Sat Guru or Sádth Guru, by kindling love in its heart. By their help, all difficulties will be overcome. If the जीव Jīva engages in the world to the extent it is necessary, and always adopts the middle course in all matters and does not give rise to unnecessary desires for mundane prosperity and acquisition of worldly objects, then his progress will be sustained and one day he will reach his original home.

Q. 5. What is the difference between सत्य Satya and असत्य Asatya (reality and unreality) ?

Ans. Shabd and Surat are चैतन्य chaitanya, they alone are सत्य Satya. All the rest, that is visible, is the creation of Maya, and perishable. Chaitanya alone is happiness and bliss. Maya and its objects are pain-imparting; they have been created by the admixture of Maya (matter) and Chaitanya (spirit). Accordingly, unless and until Surat goes beyond the region of Maya, pure and supreme bliss and happiness cannot be obtained. The three lokas (worlds), viz., Pind, And and Brahmánd lie in the regions of Maya. Beyond these is Dayál Desh, viz., Sat Lok

and Radhasoami Dham (Abode). Dayal Desh alone is the region of supreme and everlasting bliss and happiness.

Q. 6. What is the स्वरूप swarúp (form) of Surat ? How should the practices of ध्यान Dhyán (contemplation) and of listening Shabd be performed ?

Ans. The real form of Surat will be visible on reaching Daswán Dwár (tenth orifice). It cannot be adequately expressed in words. But, here on this plane, it appears to be Shabd (sound) and attention. One may physically be present anywhere or one may be engaged in conversation with anybody, but, in reality, one is present where one's attention or thought is. When one dies, it is said that the speaker has left. As long as one speaks, one is said to be alive. When one ceases to speak, one's life is extinct, i. e., one's Surat has left the body. Accordingly, an अभ्यासी Abhyásí should fix his attention on internal Swarúp (form) and sound. No other thought should be allowed to intervene at that time, or else the practice of ध्यान Dhyán (contemplation) of the

स्वरूप Swarúp and of listening of शब्द Shabd will go awry.

Q. 7. Where will the Surats of those who have not received initiation in Sant Mat and do not practise Surat Shabd Yoga, go after leaving the body ?

Ans. These Jívas cannot go to Dayál Desh, where there is eternal and perfect bliss. But, in accordance with their actions and understanding, and their इष्ट Isht (Deity) they will keep on going up and down in the third grand division of creation, which is below Brahmánd. And some rare among them will go to the lower part of Brahmánd. After enjoying some happiness and pleasure for some time, they will take birth in the human form. And again, in accordance with their actions they will take birth in high or low forms in lower regions. But it is not certain whether they will get human form again or not; and if they do get, when ?

Part II

1. It would be observed that, in this world, every living being desires pleasure, and works day and night for it.

2. All the pleasures of this world are sensual.

3. The sense organs are in the physical body. The body and senses are all inert. They are vitalized by the spirituality of Surat (spirit).

4. The sensual pleasures are perishable and afford joy and happiness for a very short duration. After their enjoyment fresh desires arise again and again, and every time exertions have to be made anew for acquiring them.

5. It would also be observed that whatever enjoyments and pleasures of senses are available, they are due to the current of Surat (spirit), which, at the time of enjoyment, flows to and stays at the sense organ concerned.

6. If the current of spirit does not flow to a sense organ, no pleasure would be experienced there.

7. It is observed that in the state of dream the same sensual pleasures are available as in the wakeful state.

8. This shows that the source of all powers, pleasures and joys of senses is inside, for, in dream, physical body and senses do not function, nor is there any physical or material object present outside.

9. It will also be noticed that all knowledge, learning, skill, art, dexterity, etc., have been evolved by man. That is to say, all the books, rules and regulations, the unfolding of hidden secrets of Nature, powers pertaining to the three Gunas and five Tattwas, and the knowledge of the sky, the earth, the stars, the sun and the moon, and of the fauna and flora are the products of human intelligence. All enjoyments, pleasures, tastes, etc., are in the current of spirit. This proves that Surat (spirit) is the fountain-head and reservoir of all knowledge, learning, bliss, happiness, powers and accomplishments.

10. The current of सुरत Surat is the current of शब्द Shabd. Where there is flow of current, there is sound. This current is the current of life and light.

11. It will also be noticed that in this world

Surat (spirit) in the body is under the stress of innumerable covers or wrappers. These covers of Máya (matter) were taken over by Surat during its descent from its Original Home, in the course of its passage through various regions of Maya.

12. There are many grades in Maya, such as, subtlest, subtler, subtle or coarse, coarser and coarsest.

13. In reality, सुरत Surat is चैतन्य Chaitanya (life, energy), ज्ञान Gyán (knowledge) and आनन्द Ānand (bliss). But due to association with माया Máya, innumerable currents of admixture issued forth, which are the currents of the various faculties, such as, काम kám (desire, passion), क्रोध krodh (anger), लोभ lobh (avarice), मोह moh (attachment) and अहंकार ahankár (ego), etc.

14. Covers have been formed by the admixture of Maya (matter). These covers are called 'bodies'. Surat's association and attachment with the covers or bodies is the cause of pain and pleasure.

15. The real form of Surat is distinct from Maya and its covers. In the state of dream, Surat does not feel pain and pleasure of the physical body. Similarly, in the state of sound sleep, it is oblivious of the pain and pleasure of अन्तःकरण

antah-karan (heart centre), which are felt in सूक्ष्म शरीर suksham sharír (subtle body).

16. This clearly shows that whatever pain and pleasure a जीव Jíva experiences is on account of his association with coarse and subtle bodies. The real form of Surat is altogether different and distinct from the bodies of every description.

17. He, who wants to save himself from pain and pleasure of bodies, and desires to enjoy pure, true and lasting bliss and happiness, should, as far as possible, extricate the current of spirit from the covers, and take it back to its own region, namely, सुन्न Sunn.

18. From there, he should take his Surat to Sat Lok and Radhasoami Dhám, the Original Home and the Source of all Surats (spirits). It is there that real and perfect bliss and happiness can be obtained, which neither diminishes nor disappears. As there are no covers of Maya in Dayal Desh, there is no pain and anguish of any kind there.

19. All the pleasures of the world are dirty and gross and they are enjoyed by the body and the senses, and the range of a few of them extends upto the अन्तःकरण antah-karan (heart centre). They cannot afford full satisfaction.

20. Spiritual bliss, which can be obtained in

the region and source of Surat, is realized in Brahmánd by Surat and subtle mind, and in Dayal Desh by Surat alone, and there it is everlasting.

21. In order to secure this perfect pleasure and bliss, exertion will have to be made but once. It consists in removing the covers or curtains and taking the Surat beyond them, first to the region of Surat and then to Dayal Desh.

22. When once the Surat repairs to Dayal Desh, it will not come again to this world, viz., to the region of covers and Maya (matter). It will be free from births and deaths. Death comes to the covers, not to the Surat. The body is, in fact, inert. When Surat leaves the body, the latter becomes lifeless and inert as before. This condition is termed death.

23. The covers over Surat are of Maya, subtle and coarse. Every such cover is termed a body; coarser the cover, coarser the body; subtler the cover, subtler the body.

24. All these covers are energised and spiritualized by the current of Surat, which flows therein. Accordingly, one has to proceed and rise up, beyond the region of covers, by catching hold of this very current, which is the current of Shabd (sound), life and light. The method of exaltation

and elevation of Surat (spirit) is called Surat Shabd Yoga or Surat Shabd Abhyás.

25. In relation to the human entity, all these covers are called bodies, and, in the outside creation, these very covers are separate मंडल mandals (regions); and there is correspondence between every मंडल mandal (region) and the covers thereof.

26. In this world, Surat is concealed under many covers. The reason is that it is not the real abode of Surat. The real home is beyond many covers or मंडल mandals (regions).

27. So long as Surat does not go beyond these covers, it will not reach its निज घर Nij Ghar, namely, the Region of the Supreme Father Sat Purush Radhasoami Dayál.

28. Till then, Surat will stay within the region of Maya, concealed or hidden in some cover. On account of its (Surat's) attachment to covers, it will remain subject to recurrent births and deaths, that is to say, whenever a cover or body, which is made of Maya (matter), changes, it will feel pain, and this is 'transmigration.'

29. As pain and pleasure are concomitant of covers, due to the admixture of Surat and Maya, Surat will have to suffer pain and pleasure, because

of its attachment to the covers. Unless and until Surat gets rid of these covers, it will not attain redemption or salvation, nor will it obtain true bliss.

30. It is, therefore, incumbent upon all, be they male or female, to start practising Surat Shabd Abhyás, if they desire true and perfect bliss and happiness. Gradually they will one day be detached from the covers. There is no other method by which Surat can be separated from the covers.

31. The real seat of Surat in the physical body is inside, at the focus of the two eyes, called the तीसरा तिल third Til (eye) or शिव नेत्र Shiva Netra (Shiva's eye) or the नुक्ते सुवेदा Nuqte Suwaidá (black dot). From there issue two currents to the two eyes. Taking its seat in the eyes, Surat performs all the functions pertaining to the entire body and the world. Therefore, eyes are the gateway to the Nij Ghar (Original Home).

32. Surat has great powers and potentialities. It is, in reality, an अंश ansha (emanation) of the Supreme Being Sat Purush Radhasoami. During the course of its descent, it has been bringing forth creations in Brahmánd and Pind. When it escapes to its own region on leaving the body, the entire creation of Pind recedes. This process is termed 'death'.

33. All the celestial and terrestrial powers, five Tattwas (elements), viz., earth, water, air, fire and ether, three Gunas (qualities), viz., Sato-guna, Rajo-guna and Tamo-guna and the forces of light, heat, attraction, construction, cohesion, repulsion, coloration, etc., are subordinate to Surat (spirit). In fact, Surat is the creator of all these powers and forces.

34. This principle is, in fact, in operation always and at every place in this world and can be observed at the time of the birth of a new body. See for instance the poppy seed. It is so small, but like all other seeds, it has coarse and subtle covers. Inside these covers is the kernel or brain ; and inside the kernel or brain is the seat of the spirit of the seed.

35. When the birth of the body or the plant takes place, a current issues from the seat of the spirit which is inside the kernel or brain of the seed. That current performs the entire functions of sprouting and growth of the plant. All the heavenly and earthly forces enumerated above, work in subordination to this current and help in the growth of the plant till it attains full stature and bears flowers and fruits.

36. When Surat leaves a body, be it of a human being or an animal or a tree, the body is immediately rendered lifeless and inert. In a short time, it

disintegrates and putrefies. The body, which was handsome and functioning, becomes deformed and defunct.

37. It appears from the above that all those powers and forces, Tattwas and Gunas, light, air and heat, which, in the presence of Surat, were helping in the functioning of the body, fight among themselves and destroy the body, on the exit of Surat. It means that all the Tattwas, Gunas, powers and forces work under the command of Surat. And when Surat leaves the body, these powers and forces also become in-operative, and the body, which owes its existence to these forces, is spoilt, and all its constituents get detached from one another and return to their respective original states.

38. When in every Pind (body) such is the power and sway of Surat which is an अंश ansha (emanation) of Sat Purush Radhasoami, what conception can be formed of the power and sovereignty of its (Surat's) source and reservoir, only a small part of which comprises the entire creation.

39. That Reservoir is the Supreme Being, Master, Creator, and embodiment of चैतन्य Chaitanya (spirit) and आनन्द Anand (bliss). The entire creation exists and functions by the power and energy of the emanations and rays of this Reservoir. It, therefore,

follows that that Reservoir or the Supreme Being is the real सत्य Satya or Truth. The entire creation owes its existence to Him and to His अंश anshas (emanations, rays).

40. In fact, no form in creation is everlasting. Therefore, that Reservoir, i.e., Sat Purush Radhasoami or His anshas (emanations, rays), i.e., Surats alone are worthy of our love. By engendering love for them, we will get pure and everlasting bliss.

41. Whoever is attached to created forms, shall have to suffer pain and affliction at the time of the destruction of those forms.

42. It is, therefore, proper to have only as much love and attachment with the created forms as is necessary in this world and body. True and real love and affection should be in the Holy Feet of Radhasoami alone. One should put in only necessary minimum efforts for acquiring created objects. And it is necessary and proper to make special endeavour to reach the Holy Feet of Radhasoami.

43. This endeavour is real परमार्थ 'Parmārth'. All other activities, in which one is engaged, forgetting the Supreme Being, are delusions and deceptions. True and perfect spiritual bliss will not be obtained by pursuing them. Of course, the

reward of a good action will be obtained. But that reward will not be lasting, and it will afford very little pleasure, which will disappear after a short time. Moreover, recurrent births will have to be taken to enjoy that reward.

44. How to reach Radhasoami Dham can be learnt from Sant Sat Guru or Sádih Guru or His true and loving Satsangí. Accordingly, it is necessary to search for a Sat Guru or Sádih Guru. When one meets Him, one should engender love in His Feet, and start practising Surat Shabd Yoga under His guidance.

45. Sant Mat (religion of Sants) is the highest and loftiest of all. Accordingly, an Abhyásí (practitioner, follower) of this Faith will pass through the ultimate and final regions of the various extant religions, below सुन्न Sunn or Daswán Dwár (tenth orifice). Witnessing the spectacles of all these regions, he will one day reach Nij Ghar (Original Abode), i.e., the Holy Feet of Radhasoami.

Part III

46. A practitioner of Sant Mat should abstain from meat, spirituous liquor and other intoxicants, otherwise it will harm his अभ्यास Abhyás and progress.

47. It is also imperative that intercourse with the worldly people should be only such as is necessary. There should not be inordinate attachment with them, otherwise their thoughts and desires would affect the mind, and cause disturbance in भजन Bhajan (spiritual practice).

48. In the matter of food and drink, the practitioner should gradually reduce his diet by one-fourth or one-third. By doing so, he will feel light, and will not be subjected to slumber and sloth very much, and will thus be able to perform his Bhajan correctly and successfully.

49. He should not give rise to worldly desires very much. He should limit his desires to what is necessary for a moderate living for himself and his family. He should not have excessive desires for amassing wealth and property and earning name and fame, nor should he put in efforts for their fulfilment.

50. At the time of भजन Bhajan and ध्यान Dhyán, he should check the outward flow of his mind and senses, and apply them to शब्द Shabd and स्वरूप Swarúp. If the mind is wanton and playful, and indulges in thoughts of lust, anger, greed, infatuation, egotism, jealousy, hatred, enmity, etc., he should divert it by सुमिरन Sumiran (repetition) of the Holy Name or ध्यान Dhyán (contemplation) of the image or form of the Sant Sat Guru, and apply it to Shabd (sound) and Swarup (form). He should now and then sincerely pray in the Holy Feet of Radhasoami Dayal for purification of his mind.

51. In all worldly matters, he should act in conformity with the मौज Mauj of the Supreme Being Radhasoami Dayal. He should always make legitimate efforts to achieve his ends and reconcile himself with the result as best as he can, considering it to be the Mauj (pleasure) of the Supreme Being. He should always be thankful to Him. Even when the result is not to his liking, he should regard it beneficial to himself, and that is why Mauj ordained it. But this will be possible for one who has true faith in, and taken सरन saran of, Radhasoami Dayal, and has detached himself from the world to some extent.

52. It is but proper for a loving practitioner to

keep a watch and exercise care and control over his mind, and its inclinations and desires. He should check unnecessary and improper thoughts and desires, and should not allow them to multiply. As far as possible, he should not cause pain of any sort to anybody for his selfish ends. On the other hand, if possible, he should try to make others happy and comfortable. This will secure the grace and pleasure of the Supreme Being, and enhance his love.

Part IV

53. Every body prays for दया dayá (grace and mercy) for advancement in भजन Bhajan (spiritual practice). The current of dayá is always available. But, one must have अधिकार adhikár (fitness). One should, therefore, leave aside all thoughts and desires and apply oneself to Bhajan with love and yearning in the Holy Feet of Param Purush Radhasoami Dayal. The current of दया Dayá (Grace and Mercy) and प्रेम Prem (Love) is the current of शब्द Shabd (sound) and सुरत Surat (spirit) That current is always present, but it is under covers. All thoughts, reveries and desires, which arise in the mind, are the currents of the covers. As long as such thoughts and desires are strong and dominating, they will surely drag the mind, and along with it the Surat (spirit), towards them. Therefore, the mind and Surat will get involved and entangled in one or the other of the covers and lean outward and downward. They will not be able to contact internally the current of Shabd; nay they will not be able even to touch it. Therefore, the bliss of Bhajan will not be obtained.

54. Thoughts and reveries will arise in the

mind to a lesser extent if there is some detachment from the pleasures of the world, and true faith and love in the Holy Feet of Sat Purush Radhasoami has been engendered and sincere saran (protection) of His Holy Feet has been adopted. If, however, the mind is attached to others and is not convinced that the Surat Shabd Yoga is the most efficacious for leading to Nij Ghar (Original Abode) and attaining true redemption and salvation, then the mind will not be free from fear and affection for others nor will it apply itself to Bhajan correctly and successfully. Not being conscious of its own defects and shortcomings, the mind will not take steps to mend itself; on the other hand, it will find fault with and blame Satsang and the Sat Guru.

55. Such a सतसंगी Satsangí is, in fact, so enamoured of the world and its objects that he likes them in the heart of hearts. He does not at all act upon the teachings. Then, how can he be the recipient of दया dayá (grace and mercy) in a perceptible measure ?

56. Radhasoami is exceedingly gracious and merciful. He sometimes allows some bliss and pleasure to those who daily and regularly perform Bhajan (spiritual practice). But greater and quicker advancement is not possible unless and until some purification of mind has been achieved.

57. Those, who are restless and impatient for bliss and joy in Bhajan, should see that restlessness and impatience are for the darshan (vision) of the Supreme Being only, and that there should be no desire of any kind, worldly or परमार्थी Parmārthī (spiritual). They should be vigilant about the purification of their mind. They should not entertain unnecessary worldly desires. They should indulge in sensual pleasures in moderation. Gradually they will achieve purification.

58. In brief, they cannot get bliss in Bhajan to the extent they desire, unless they engender true love for the Holy Feet of the Supreme Being, have some detachment from the world, and, at the time of Bhajan, they withdraw their mind and senses from the world, and apply them vigorously to the Holy Feet of the Supreme Being.

59. Param Purush Puran Dhani Radhasoami is omnipotent. He can turn the mind in a moment. But He does not like to compel the जीव Jīva to apply himself to Satsang and Bhajan. Therefore, unless the Jiva realizes that the pleasures and objects of the world are insignificant and worthless and unless he is detached from them to some extent, Radhasoami Dayal cannot render help to the extent it is desired.

60. So great is the efficacy of Surat Shabd

Yoga that if one sincerely takes recourse to it, one's thoughts, howsoever strong they may be, would be instantly dispelled. But if one takes pleasure in nourishing such thoughts and does not like to cast them away, and does not attend to शब्द Shabd (Sound), स्वरूप Swarup (Form) and नाम Nám (Word), how can the mind and Surat be withdrawn, concentrated and elevated, and dayá (grace and mercy) experienced ?

Part V

Shabd 1

1. O mind ! what for do you now pride yourself ? This body of yours will mingle in dust and you will be thrown into the cycle of Chaurasi.

2. Be humble and meek of heart. Avoid काम kám (desire, passion) and क्रोध krodh (anger).

3. Engender love for and faith in the Guru. Prepare elixir of Nám within yourself.

4. Do not act upon the dictates of your impure mind. Treasure Guru's precepts in your heart.

5. Your stupid mind does not take the सरन saran (protection and care) of Guru. Becoming more and more greedy it gets surfeited.

6. Do not follow the dictates of your mind. If you do so, you will be lost in the world.

7. You have to deal with your stupid mind very carefully. Do not forget the Holy Feet of the Guru.

8. Fix the Guru's countenance in your eyes. Ascend to higher regions by means of Surat Shabd Yoga.

9. Perform Sumiran of RADHASOAMI, and keep in your mind whatever He says.

Shabd 2

1. Radhasoami has assumed human form in this world. As Guru (Supreme Guide and Preceptor), He awakens Jivas.

2. Those who intelligently follow His teachings, are favoured with His company and association.

3. By attending Satsang of Radhasoami they get real bliss to their hearts' content.

4. They love the Guru as a चकोर chakor loves the moon.

5. Without Guru, they rest not for a moment. Their souls writhe in uneasiness.

6. When fortunately they get the darshan of the Guru, they are supremely exhilarated and feel

elated like a tender calf in the company of its mother-cow.

7. The गुरुमुख gurumukhs (special devotees) who have developed such an intense love for the Guru, are taken in His special protection.

8. They become oblivious of all physical pleasures and attachments in a moment.

9. The form of the गुरु Guru is enshrined in their hearts. Really, they are with the Guru all the twentyfour hours.

10. Those who perform such a devotion, attain the bliss of नाम Nám.

11. They repeat the Holy Name in the manner a thirst maddened पपीहा papíhá cries for स्वांति swánti rain.

[The thirst of the bird papiha is allayed only by the drops of swanti rain--the rain which falls when the moon is in the fifteenth lunar mansion. If it does not rain, the bird goes without water the whole year. It shall not drink from pools, lakes, rivers, etc. Thus rain, the swanti rain, is the very life and breath of the bird. So it constantly calls out very sweet and pathetic notes resembling "पी कहाँ पी कहाँ Pee kahan, Pee kahan.....where is the beloved ?....." Another peculiarity about this bird is that it does not come down to the

ground, always remains on trees. In this couplet, Soamiji Maharaj lays stress on constant Sumiran (repetition) of the Holy Name with an ardent longing, at higher centre, viz., the third Til, which is at the top of Pind.]

12. When, by constant repetition of Nam, their Surats are awakened, they hear Shabd internally.

13-14. With the help of the Shabd current, they merge in Guru's Shabd (gaining access to Trikuti), meet the Shabds of Sunn, Sat, Alakh and Agam Loks, and finally secure admittance into Nij Pad (Real Abode), the Radhasoami Dham.

15. They get पूरा घर Poorá Ghar (final abode of rest) and attain पूरी गति Poorí Gati (perfect salvation). Nothing remains to be said now as there is nothing beyond — RADHASOAMI being the Highest Region.

Shabd 3

1. O my darling ! Adopt the सरन saran of Sat Guru so that the toll of करम karams be paid off.

2. The whole world is lost in errors and delusions. Nobody likes to listen to this unique advice.

3. They are all unlucky, under the sway of Maya. Nobody can attain this pristine purity.

4. Those who are blessed by the grace and mercy of the Supreme Creator, desire to partake of this अमृत amrit (nectar).

5. How far can I go on giving dissertation on this position ? Only rare गुरुमुख gurumukhs can recognize it.

6. Nothing is pleasing to them except the Holy Feet of the Guru. They are absorbed in this bliss.

7. On getting दर्शन darshan (vision) of the Guru, they are rendered clean oblivious of their Pind (body). How can they be conscious of what is inside and what is outside ?

8. What can I say of those persons who are so deeply absorbed in Prem (love) ?

9. They do not find this bliss and joy in योग Yoga, ज्ञान Gyán and बैराग Bairág* which are, in fact, all dry.

10. Only some fortunate devotee and lover will be the recipient of this rarity.

11. Radhasoami says that some rare gurumukhs alone will sing this आरती Ártí.

* Renunciation.

Shabd 4

1. O प्रेमी Premi (lover)! Hearken what I say about Prem (love). Engage yourself in the सेवा sewá (service) of Guru with love, and devote yourself to His दर्शन darshan.

2. The discourses of the beloved Guru should be as dear as the lisping of a child to its mother.

3. Guru should be as dear to a गुरुमुख gurumukh (devotee) as a lustful woman is to a passionate lover.

4. Be never oblivious of Guru, whether you are eating or drinking, walking or strolling, sleeping or waking.

5. The heart pierced by an arrow constantly throbs with pain. Exactly the same way, does a lover feel the pangs of separation from the beloved.

6. A गुरुमुख gurumukh who has developed so intense love for Guru is verily a worthy recipient of परमार्थ parmarath.

7. So long as one has not developed such love, one is only greedy and covetous.

8. He is a मनमुख mana-mukh, wandering here

and there like a rolling stone belonging to none. How can he be recipient of परमार्थ Parmarath ?

9. Radhasoami now enjoins on you to grasp the hand of Sat Guru and seek His protection.

Shabd 5

1. Cling fast to the Holy Feet of Guru, and associate with Him.

2. Let the discourses of Guru be your sustenance and support. Have Guru's दर्शन darshan intently.

3. The status of Guru is exceedingly great. Sing the hymn of His praises.

4. Enshrine Guru in your heart so that Kal's influence may be effaced.

5. Give up आसा aasá and मनसा mansá (desire and longing) for sensual enjoyments and run away from the world.

6. Cherish desire and longing for Guru's Shabd and Holy Feet.

7. Turn your inclination from the pleasures and objects of the world, and apply your mind and senses to Guru.

8. Remember Guru all day and night. Remember none else than Guru.

9. Even while breathing and eating do not forget Guru. Sing the praises of Guru every moment.

10. Guru is your benefactor. Save Guru none is your friend.

11. Guru will save you from the noose of Jama. He will impart to you the secrets for securing final happiness.

12. Guru will take you across the ocean. He will take care of you every moment.

13. Guru will look after you, in the manner, a tortoise hatches its eggs.

[Usually, eggs are hatched by the mother sitting over them. But in the case of a tortoise, the process is quite different. The mother tortoise lays eggs on the ground and goes back to water. She does not come out to hatch them. However, she keeps an eye on them. Her attention does the work of hatching. Similarly, although, being engrossed in the world, I am far away, yet the

most merciful Radhasoami is taking proper care of me.]

14. There is no saviour like Guru. Family and kinsmen are all like snakes.

15. Therefore never forsake the company of Guru. Turn away your mind from wealth and woman.

16. Guru Bhakti (devotion to Guru) always confers happiness. Without Guru, even your own mind and intellect cause you pain and sorrow.

17. Have faith in Guru. Swim across the world by the blessing of Guru.

18. Guru will remove your vanity, infatuation and arrogance. Desire, passion and anger will become afraid of you.

19. By the grace of Guru, greed and avarice will be cast off, and माया Maya and ममता Mamtá* will be beaten.

20. If you rely upon Guru, no one can get an upper hand over you.

21. You will receive the alchemy of Nám from Guru. The witch of desire will flee away.

* Mamta = cupidity; attachment; covetousness.

22. Take Guru's चरनामृत charnámrit¹ and प्रशाद prashád² with love; all troubles will be over.

23. Sacrifice your body and mind on Guru. Behold the form of Guru in your हृदय hridaya (heart).

24. Guru is the giver. Guru is bountiful. Worship Guru every moment.

25. Guru is Satnám Sat Purush. Guru is also Alakh Purush and Agam Purush.

26. Radhasoami is the Name of Guru. By worshipping Guru, attain निज पद Nij Pad (Original Abode) and enjoy eternal and perfect bliss.

27. Guru is अंतरजामी Antarjámí³ in every way. Sing (i.e., rapturously repeat) and meditate on RADHASOAMI.

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1. Charnamrit=Water sanctified by washing the feet of Sant Sat Guru. Water sanctified by Sant Sat Guru. The wash of the feet of Sant Sat Guru.
 2. Prashad=Sacrament. Eatables, garlands, clothes and other articles distributed after being sanctified by Sant Sat Guru.
 3. Antarjami=Knower of the inward parts of the heart. Knower of the interior. Providence. Deity. Pervading the inward parts. The Supreme Spirit. The Supreme Spirit guiding and regulating the creation below, checking and regulating the internal feelings.

Shabd 6

1. Utter the Name of Sat Guru. Enshrine Sat Guru in your heart.
2. Have trust and reliance on Sat Guru. And then you need not feel dejected.
3. Sat Guru will protect and nourish you every moment. He will remove your arrogance.
4. Always remember the Holy Feet of Sat Guru. Do not be displeased with Him.
5. Now hear about the status of Sat Guru from me although words are too inadequate to give even the remotest idea of His power and eminence.
6. He will pull you out of the nine apertures and seat you at the tenth. There your duality will be over.
7. He will give you the drink of the nectar of Shabd and save you from the torments of hell.
8. He will unfold the secrets of inaccessible region and give out all the details of the path.
9. Those who associate with Sat Guru, are never afraid of the world.
10. Those who are antagonistic to Guru, fall into the ocean of the worldly existence.

11. They wander in the cycle of transmigration, suffering pain in every life.

12. You should ponder over the matter. There is none equal to Guru in this world.

13. Those who perform गुरु भक्ति Guru Bhakti (devotion to Guru), secure access to निज दरबार Nij Darbár (Real Home).

14. Those who do not hold गुरु भक्ति Guru Bhakti dear, are losers and beaten, even after having won the game.

[To be blessed with the human life is tantamount to winning a game. And to waste it by not applying it to Sat Guru Bhakti, is the losing of the game.]

15. It is a great thing to be a lover of the Holy Feet of Guru. It cannot be described in words.

16. Those who love Guru very dearly, are instrumental in getting salvation for all their kith and kin.

17. Blessed are the parents of those who, renouncing everything, engage themselves in Guru Bhakti.

18. Those who patiently put up with the calumny of the worldly people, are recipients of happiness.

19. Those who are conscious of worldly honour and fame, will fail to perform Guru Bhakti.

20. A warrior does not turn back from the battlefield. A faithful wife burns herself on her husband's pyre.

21. If the warrior turns away, he is dubbed a coward. If the faithful wife turns back from the cremation ground, she will be born as a scavenger in her next birth.

22. The bird पपीहा papihá does not break its vow. A moth burns itself over the flame.

23. As water is dear to fish, सतगुरु Sat Guru is to the गुरुमुख gurumukh.

24. There is rarely anybody fit enough on whom Guru may confer the status of gurumukh.

25. Radhsoami says with emphasis that it is the Guru who awakens the devotee.

Shabd 7

1. Do what Sat Guru orders you to do. Follow not the dictates of your mind.

2. The mind turns you away from Sat Guru and plunges you into perdition.

3. It will whirl you in the wheel of Kal and entangle you in the meshes of worldly attachments.

4. The mind is an arch enemy, take it not to be your friend. It will throw you away from Guru Bhakti.

5. It will throw you in the whirlpool of desire, passion and anger, in the company of your wife, son, riches and family.

6. It will lead you astray in the desires for the pleasures of senses and curb the instinct for भक्ति Bhakti.

7. As long as the beloved Sat Guru is not met, you will not get rid of the tricks and pranks of the mind.

8. How far can I describe the fraud, force and trickery of the mind ? Even the sages and holy men of the olden times could not know them.

9. Therefore, seek the true Sat Guru. Without Sat Guru, none can be saved.

10. There is no friend like Sat Guru. He alone can wash the impure mind clean.

11. I am very lucky, for I have become the darling of Sat Guru.

12. What can the worldly people know about the eminence and glory of Sat Guru? Even the Vedas and other revealed books do not know it.

13. ज्ञानी Gyánís (learned) and योगी Yogís, all are wearied and exhausted in their efforts, but none could understand the grandeur and glory of Sat Guru.

14. Therefore, I lay stress on the सरन saran of Sat Guru. I perform His आरती Ártí every day.

15. When I lovingly perform Ártí आरती, all my kith and kin will be redeemed.

16. I now prepare for आरती Arti. Radhasoami has showered grace on me.

17. Radhasoami is most Gracious and Merciful. I have been greatly enriched by performing His आरती Arti.

Shabd 8

1. Conform to the मौज Mauj (will) of Guru. Comply with the pleasure of Guru, dear friend.

2. Whatever Guru does, consider it to be in your interest, and whatever Guru orders, follow it with care and attention.

3. Adopt the attitude of gratefulness; whatever pleasure and pain He apportions to you are for your good.

4. Remember, admonition and chastisement are, in fact, marks of His affection; look upon all the pleasures of the senses as disease.

5. What else can I say ? I am grateful to Him (Guru) every moment. Except Him there is none who can do anything.

6. Let not troubles afflict you, nor pleasures inebriate you.

7. Do not forget Him at any time. Rely on Him amidst pleasure and pain.

8. Guru and Shabd are the true friends. There is none else. Keep them always in your mind.

9. Guru is Sat Purush; Guru is the Creator. He would one day steer your ship across.

10. Except Him there is none in this world. Sacrifice your mind and spirit at His Feet.

11. He always looks to your good; He is the protector of your mind and body.

12. Enshrine Him in your heart gratefully; He would remove your troubles completely.

13. But what may He do when your own mind is so worthless? You do not turn away from the currents of venom (sensual pleasures).

14. Again and again you fall a prey to pleasures. You do not listen to His beneficent advice.

15. This is why you are penalized; even then you do not listen, imprudent as you are.

16. Endure whatever befalls you now. Go and pray to Guru.

17. Run and cling fast to Him; He alone would help you.

18. There is no other door to knock at. Be alert. Carefully cling to His Feet.

19. You have committed sins day and night; you did not act up to the advice of Guru.

20. Hence you are subjected to pain and affliction. It is He alone, who will rescue you.

21. Be with Radhasoami; then only will you gain access to the inaccessible Shabd (spiritual word or sound).

Shabd 9

1. O Sat Guru ! Now grant me the gift of Nám. Kal is tormenting me, and, with every breath, my life is shortening.

2. I suffer pain day and night. I have now come under your सरन saran.

3. There is no giver of gifts like You. I am a child, and You are my parent.

4. How can You see me in distress ? This is rather surprising to me.

5. I am a sinner, fallen and vicious. I commit mistakes of omissions and commissions every moment.

6. How far can I go on relating my faults ? I am unable to understand the mystery.

7. I know not Your exalted position and status. I describe it according to my reason and understanding.

8. You are omnipotent and omniscient. O Sat Guru Soami ! What else can I say ?

9. Ordain Your मौज Mauj so that my troubles may end. Now cast a glance of दया Dayá (Grace and Mercy) on me.

10. I beg for नाम Nám (Name, Word) and not मान Mán (honour and reputation). Give me दान Dán (gift) in any way you deem fit and proper.

11. I am a most deprived and hungry beggar. I am without love and affection. I am dry in every way.

12. I have weighed and found myself unworthy. I wonder, how You will grant me the gift of precious Nám.

13. Being thus disappointed with my unworthiness, I have no course but to have patience. But my mind does not have patience at all.

14. Perhaps, sometime, grace may be vouchsafed to me. Then, of course, I may get a little particle of Nám.

15. Except grace, no remedy comes to my mind. If beneficence is granted, then something may occur to my mind.

16. Only a particle of Nám will accomplish my task. O Sat Guru ! I am in your hands.

17. I have cried out enough. O Radhasoami ! Rescue me. Save me.

Shabd 10

1. Enjoy the bliss of Nám as a gift from Guru. Let mind and Surat be drenched in the bliss of Shabd.

2. Grasp the Holy Feet of Guru with your heart and soul. Annihilate मान mán and मद mad (pride and ego). You will get peace.

3. Weigh and understand the words of Guru. Be on guard against the trickeries of Máyá.

4. The worldly people are being drowned in the ocean of existence. Without नाम Nám, your link with जम Jam cannot be cut off.

5. Reverse the direction of spirit current, within yourself, day and night. मोह Moh (infatuation, attachment) will be vanquished.

6. Apply your Surat and hear Shabd. Ascend to गगन Gagan and perceive it fully.

7. All distress and confusion created by mind will be removed. Radhasoami Himself experienced this and also makes others experience the same.

Shabd 11

1. O Guru ! Reveal to me Your निज रूप Nij Rúp (Real Form). This रूप रूप (physical form) which You have assumed is सरगुन sargun (made up of three Gunas). It is for effecting redemption of Jívas.

2. But Your Nij Rúp (Real Form) is अगम agam (inaccessible) and अपार apár (boundless). May You show that Form to me !

3. I may see that Form and be absorbed in Its ecstasy and bliss. Grant me the boon of fearlessness (a considerably high status).

4. Doubtless, this form of Yours (physical or human form) is dear to me. But let me have an idea of that Rúp (Nij Rúp) of Yours with reference to this रूप.

5. Nothing can be achieved without this रूप. How else can that Rúp be seen ?

6. That is why, the importance of this रूप is great. But graciously show me that Rúp, as well.

7. That Form of Yours is eternal. This form You assume for reclaiming the Jívas.

8. You also revealed to me the secret that You always sing the glory of Surat Shabd Yoga.

9. Let my Surat merge in Your शब्द रूप Shabd Rúp as well.

10. I am always afraid of death and afflictions. Now free me from them and make me fearless.

11. O Radhasoami ! You are दीन दयाल Dín Dayál (the refuge of the lowly) and Benefactor of all. Accomplish my task.

Shabd 12

1. Look here my dear ! I tell you that My रूप Rúp (Form) is inconceivable and unlike other forms.

2. No one can see that Form unless I help him.

3. Make endeavours. Curb the mind. Stop the flow of spirit current through the senses.

4. Elevate your Surat, run to गगन Gagan, and get beyond सुन्न शिखर Sunn Shikhar.

5. I will then show you the Forms of सत पुरुष Sat Purush, of अलख पुरुष Alakh Purush and of अगम पुरुष Agam Purush.

6. Above that is राधास्वामी RADHASOAMI; that is my Real Form.

7. Have patience. Attend Satsang. I will make you fit by grace and mercy.

8. I will certainly show you that Form. Why are you restless?

9. I am mindful of your welfare. Do not worry. You only engender love in your heart.

10. Dismiss all doubts. Strengthen your love and faith.

11. I will myself help you accomplish your task, and take you to the Highest Mansion.

12. Radhasoami says that whatever He deems fit and proper in His Mauj, He ordains then and there.

Part VI

61. Keep your mind and Sat Guru before you; if at the moment you carry out the behests of Guru you vanquish the mind and if you follow the promptings of the mind you go against the Guru. But he who has spiritual yearning will always turn towards the Guru, whereas one who is devoid of fear of the Lord, will drift with the waves of the mind.

62. Radhasoami Dayal is pleased with humility. And if it is sincere you need not be anxious about the vagaries of your mind nor should you worry about the wherewithals for journey. Only strengthen your feeling of dependence on Him and rely on His protection and your barge of Parmarth will be steered to the final goal.

63. Name or Shabd is a precious object but no one appreciates its value. If you call a man by his name while he is asleep, he wakes up; then why should not He who is all awake, hear you when you call Him by Name? But He only wants to be sure of your firmness and sincerity. He will manifest Himself when He has made your eyes fit to see Him

and your heart fit to receive Him. If in the meantime you get disheartened and give it up, then He also remains quiet. And he who is determined not to give up Name so long as breath lasts, is bound to find Him.

64. मुरीद Muríd (disciple) is like मुरदा Murdá (dead); he does just as Guru directs him and never puts forward his own opinion. So long as this condition is not acquired the disciple should consider himself alive and worldly, and not dead and perfect. He should, however, go on trying his best to act up to the directions of Guru, i.e., devote himself to His service, Satsang and Bhajan and go on increasing love for and faith in His feet. Ultimately, he shall become a मुरीद Muríd (disciple).

65. A man does not feel as much needy for परमार्थ Parmarth as he does for worldly things nor does he humble himself for Name to the same extent as he does for the sake of the worldly objects. If at times one does show humility, it is pretentious. But Sat Guru Radhasoami is all-knowing, how will He bestow the gift of Name in this way? The reason for this lack of true humility is that Jíva is indifferent. The fact is that until he becomes truly humble before the Sat Guru, even the Supreme Being cannot redeem him.

66. The Supreme Being is Himself present in friend and foe. One should not therefore mind the

friendship of the friend and enmity of the enemy. The Supreme Being is the inspirer in both. But every one cannot see this. Only those who realize the Supreme Being within themselves, have this outlook. And those who attend Satsang and perform Abhyás, should also learn not to bear ill will to any body. But this habit cannot be acquired soon. When they will attend Satsang daily and perform internal devotion regularly, they will acquire it after sometime.

67. A Sádhi is one who discarding all other supports has so disciplined himself as to rely solely upon Sat Guru and has firmly attached himself to Shabd which is the basic principle of the creed of Sants, and does nothing which might interfere with his devotion to Sat Guru and Shabd. For this reason he alone is गुरु भक्त Guru-Bhakt; and he alone is Sádhi.

68. Only those who have yearning for परमार्थ Parmáarth and dread of चौरासी Chaurásí will love Radhasoami and they alone will have faith in Him. Those who want miracles and would not have faith without miracles are not परमार्थी Parmáarthís; they will never have any faith in Sat Guru. It is not the Mauj to induce faith by miracles; because faith begotten of miracles is not to be relied upon. The faith of only those is genuine who hold dear the

दर्शन Darshan and वचन Bachans of Sat Guru and who know no peace without them. Such persons see miracles also. It is not the Mauj to show miracles to those who are merely after miracles.

69. The standard required for surrendering to Radhasoami Dayal is very high, although every one says he has taken refuge in Him. The love of a man who has made a complete surrender is such that none is dearer to him than Sat Guru and Radhasoami Dayal. He whose love is of such a degree is correct in saying that he has surrendered himself. Sants in former times did not grant salvation until the Jiva surrendered his body, mind and wealth. But now Radhasoami Dayal, finding Jivas in misery and helplessness, is pleased, in His infinite mercy, to bestow salvation on them of His own accord if they have even a little love and humility. Therefore, those Jivas are lucky who have the privilege of दर्शन Darshan, सेवा Sewá and सतसंग Satsang of सत गुरु Sat Guru and are engaged in the practice of सुरत शब्द Surat Shabd.

70. गुरु मुख Gurumukh is he who regards सतगुरु Sat Guru as the Supreme Being, and does not question any of His actions, nor does he ever lose faith in Him. For instance, if there is death in the family, or some affliction or loss, or it is too hot or too cold or there is heavy rain or little or no

rain at all, or sickness, epidemic or any other misfortune or calamity befalls, one must not say that such an occurrence was improper, wrong or bad. One should think that whatever happened was by Mauj, that it was the right thing and that there must be some hidden good in it. This attitude can, however, be adopted only by a perfect गुरुमुख Gurumukh; no one else has this capacity. सतसंगी Satsangis should also, as far as possible, try to adopt this attitude and behave accordingly.

71. When a devotee is in trouble, he should remember हुजूर सतगुरु राधास्वामी दयाल Huzúr Sat Guru Rádhasoámí Dayál. He would instantly be with the devotee in His निज रूप Nij Rúp (subtle form). काल Kal and करम karam dare not approach that Form. They frighten the devotee from a distance but in fact are themselves afraid to approach him. So there is no fear at all in the lap (protection) of Sat Guru Radhasoami Dayal. He is always present as a protector. The devotee cannot know His Mauj (supreme will and purpose) but He knows it well. If He wishes, He can give an inkling to the devotee also. He is the embodiment of शब्द Shabd, सुरत Surat, प्रेम Prem, आनंद Ánand, हर्ष Harsh and is yet अरूप Arúp (Formless).

Part VII

(1) गुरु Guru

If the Guru resides in वाराणसी Váránasí and the disciple at the sea coast, the disciple forgets Him not for a moment, provided there is merit in him. (1)

In the first instance, the giver was the disciple who offered (sacrificed) his body, mind and ego, and then Guru became the giver, who bestowed Nám on the disciple. (2)

If one adopts a guru who is engrossed in outward activities (and not absorbed in Shabd), one will only see utter darkness, even though there may be crores of suns and moons rising in the horizon. (3)

Keep the Guru on your head, i.e., always work under His guidance. कबीर Kabír says that such a disciple need fear none in all the three worlds. (4)

(2) सेवक Sewak (servant, disciple)

He who is steadfast in the service of Guru is a सेवक sewak. Kabír says that without सेवा sewá (service), no one can become a सेवक sewak. (1)

Kabir says that a सेवक sewak should always remain in सेवा sewá, enduring patiently pain and pleasure. Whatever good or evil may befall him, he should never knock at another door. (2)

The aim of both the सेवक sewak (disciple) and स्वामी Soámí (Guru) is the same, if the former subserves the latter. Guru is not pleased with cleverness, but by sincerity. (3)

Kabír says that he, who renders सेवा sewá (service) for the sake of reward and does not give up desire, is not a सेवक sewak (servant, disciple); he wants four times the wages of his services. (4)

(3) भक्ति Bhakti (Devotion)

Kabír impresses upon all to engage themselves in devotion to Guru, giving up pleasures of the world; for the golden opportunity of human life is not available again and again. (1)

In the month of भादों Bhádon (rainy season) all rivers are full and flow with a roaring sound. But they all dry up in the hot season. That river alone is praiseworthy which flows even in the month of जेठ Jeth (hottest part of the summer). In other words, that love and devotion is laudable which remains firm and steady even in unfavourable circumstances. (2)

Guru Bhakti (devotion to Guru) is very difficult. It is like walking on the edge of a sword. Without sincerity, no one can successfully perform Bhakti (devotion). It is extremely difficult. (3)

It is hard to practise Bhakti. It is not meant for a coward. He who severs his head with his own hand, gets Sat Nám (True Name). (4)

Kabir says that Bhakti performed with a desire for reward is worthless. How can one, with such a devotion, meet the true desireless Lord ? (5)

Kabir says that one may desire very much to practise Bhakti, but unless one's mind and desires have attained purification, one cannot truly become a दास dás (recipient of the gift of Nám). (6)

Worldly people practise devotion and serve one another for worldly aggrandisement. But they are so foolish that the moment they anticipate some loss, they find fault with others. (7)

In the path of devotion to Guru, caste, colour and costume count not. Devotion to True Nám with love is rare in the world. (8)

True Bhakti is possible of performance only with the help and grace of Guru. It is some exceedingly fortunate soul who is endowed with love, faith and devotion. (9)

(4) प्रेम Prem (Love)

He, who can donate his head, can quaff the cup of Prem. A greedy person cannot give away his head. He simply utters the word "Prem". (1)

A heart without love is like a crematorium. It is like the bellows of a blacksmith, which draws in and throws out air, without having life. (2)

Prem knows no rules and usages. When the mind is saturated with love, who cares for and remembers the day or date (that may be auspicious) ? (3)

Ascetics, mendicants, fakirs, recluses, dervishes, none can attain the unapproachable region of Sat Guru, without engendering love for Him. (4)

Desire for the bliss of true love and hankering after worldly honour and prestige cannot exist side by side, just as two swords cannot be put into one scabbard. Such a thing has never been seen or heard of. (5)

True bliss of meeting the Beloved Lord is such that its rapturous absorption does not diminish or wear out. There is continual intoxication of the Holy Name and drink of अमी-रस amí-ras (nectar). (6)

If the intense longing, which arises in the first instance, continues till the end, one will not only effect one's own salvation, but will be instrumental in redeeming crores of souls. (7)

Your talk of longing and yearning has no meaning. True longing and yearning is that which pierces the heart. (8)

(5) पतिव्रता Pativratá (Faithful Wife)

A पतिव्रता pativratá (faithful wife) may be dressed in dirty garments, look ugly and clumsy, may be dark, but she is a paragon of noble qualities. I can sacrifice crores of beauties on a faithful wife. (1)

I am a सेवक sewak (servant, devotee) of the Omnipotent. No harm can ever happen to me. If a faithful wife is naked, her husband should feel ashamed. (2)

If a woman is not single-mindedly devoted to her husband, she cannot be called a पतिव्रता pativrata (faithful wife). The wanton and unsteady mind wanders in all the four directions. How can the Beloved Lord be met ? (3)

Owe allegiance to one Nám (Name, Word), and abandon all other names. Give up pilgrimages, fasts, rosary and penances. Merge in the Holy Feet of Sat Guru. (4)

(6) सूरमा Soormá (Brave)

A brave person will not leave the field. He will put up a stubborn fight against Kál and Máya at the third Til. He is unmindful of life and death. (1)

Now there is no choice but to fight; to turn back is out of question. O brave one, do not hesitate to put your head in the hands of the Lord. (2)

It is easy to bear the severity of water and fire. It is also easy to walk on the edge of a sword. But very difficult it is to maintain one's love unchangeable and constant. (3)

It is but proper to sustain your love for the Holy Feet of the Lord. Hesitancy will mar your progress. Sacrifice your body, mind and ego; and do not give up love, it is your life. (4)

When you call yourself a सूरमा soormá (brave), why should you fear? Fight on in the field of battle and face arrows bravely. (5)

He who fights with arrows and rifles is not brave. Brave, indeed, is he who, discarding Máyá (material prosperity) engages himself in भक्ति Bhakti. (6)

(7) मृतक Mritak (Dead)

Become dead while alive. Give up desires of the world. The all-powerful Sat Guru is the protector. Why should a दास dás (a devotee) suffer pain? (1)

When you see that your mind is dead, do not believe it. Sadhs are afraid of it till their last breath. (2)

(8) विरह Virah (Yearning)

विरह Virah was engendered in my heart after great suffering and hardship. Then काम kám (lust, desire) became bitter and my body detestable. I found recitation of Nám sweet. (1)

None ever found the Beloved Lord amidst merry-making. Whoever met Him, met Him after great travail and hardship. If He could be met amidst merry-making and amusement, who would weep and wail and wait for the Beloved ? (2)

The condition of those who have intense longing and yearning is that while their body carries on household affairs and avocations, their mind is engaged in सुमिरन Sumiran (recitation of Nám). (3)

What is to be thought of that day when Guru will hold me by my arm, make me His own and give me a seat in the shelter of His Lotus Feet ! (4)

(9) परचा Parchá (Recognition)

I am a resident of that region where there is spring all the year round, streams of love flow and lotuses bloom, and it is all refulgence. (1)

On making नाम Nám (Name, Word) my support and prop, all doubts, fears and sufferings have been banished and I have easily secured abode in सुन्न Sunn (Daswán Dwár). (2)

I have obtained recognition of the Perfect Guru. All worldly pains and pleasures are over. My account with जम Jama (Kal) has been settled and cleared. I have met the Lord in my Guru. (3)

I am a fond lover of Nam and am intoxicated with love. I long for the दर्शन darshan of my Beloved Lord. Who cares for redemption ? (4)

(10) साध Sádth

Remain in the company of a Sádth even though you may have to subsist on the husk of barley. But do not go with an irreligious person even if you get dishes of rice and milk, and sweets. (1)

Kabír says that the company of a Sádth is like

the neighbourhood of a perfumer. Even though he gives nothing, you imbibe sweet fragrance. (2)

Kabir says that I desire not affluence and success in the world. What I solicit is the दर्शन darshan of a Sádth every day. (3)

The creed of a Sádth is to bear enmity to none and desire nothing. He cherishes love for the Lord only. He is always away from sensual pleasures. (4)

Sádth is like a river of love. Wash yourself therein. Kabir says that in the company of Sádths you will become clean and pure. (5)

Kabir says that the darshan of a Sadh is the remembrance of the Lord. This time will be counted as spent in परमार्थ Parmarth; the rest is waste. (6)

Kabir says that neither moon nor snow is cool. Sants alone are cool who love Nám. (7)

(11) शब्द Shabd

Adopt a Shabd Guru. There are many false gurus, who, for their selfish ends, wander hither and thither. (1)

Without Shabd, Surat is blind. Say, where can it go ? It will not find the gateway to Shabd and will wander about again and again. (2)

The greatness of शब्द Shabd is that it attracts सुरत Surat like a magnet. One may try any other method, one will never attain redemption without practising Shabd Yoga. (3)

He who relies on Sat Guru is right. If he sticks to his resolve till his last breath, he will become one with Shabd. (4)

(12) सुमिरन Sumiran

Sumiran affords happiness, and banishes all troubles and sufferings. Kabír says that by performing Sumiran, one merges in the Holy Feet of the Lord. (1)

Whether a king or a prince, a chief or a poor man, great indeed is he who is engaged in Sumiran of Nám. Kabir says that among the great ones, he is the greatest who performs Sumiran without any desire for reward. (2)

Why do you make a show ? Perform Sumiran

of Nám internally. What will you gain by deceiving the world ? You have to serve the Lord and secure His pleasure. (3)

Shabd is resounding spontaneously within everybody at all times. He whose Surat unites with Shabd, does not stand in need of mouth or tongue for performing Sumiran. (4)

(13) करनी Karní (Spiritual Endeavours)

He who merely talks but makes no endeavours, will not attain गुरु पद Guru Pad (Feet of Guru, Abode of Guru). Nobody ever succeeded in satisfying his appetite by merely uttering the names of sweets. (1)

It is known all over the world that mere talking is hollow like a worm-eaten grain. करनी Karní (making endeavours) is the best and the real part of every activity. Kabír says that करनी Karní is powerful; it will enable you to get across the ocean of existence. (2)

But there is difference between karní and karní. Let that karní adrift whereby one does not recognise the True Supreme Being. (3)

(14) बैराग Bairág (Renunciation)

He, who does not deviate from the path of भक्ति Bhakti even on suffering loss, is a worthy son. Many a person in prosperity and opulence has become ghost and goblin after death. (1)

In their selfishness all become your friends and well-wishers. It is only a Sant who respects you selflessly. (2)

He, who knowingly behaves like a simpleton, and giving up reliance on his own strength, acts like a feeble and weak person, is a true दास dás (devotee). Kabír says that no one in the world can destroy him. (3)

(15) चितावनी Chitáoní (Admonition)

The existence of man is like a bubble of water. It will go out in a moment, just as stars disappear at day-break. (1)

You spend your life-time in eating and sleeping. You do nothing else. You have neglected Satguru-Shabd who is your friend here and hereafter. (2)

This world is for a couple of days only. Do not

be attached to it. Engender love for Guru so that you may get perfect happiness. (3)

(16) विभीचार Vibhichár (Unfaithfulness)

You recite Nám with your tongue. You move in the company of a Sádth daily. But, what a misfortune, you do not get dyed in the colour of Nám or Sádth. (1)

Kabir says that just as unbleached cloth does not take colour, a person does not derive full benefit of Satsang when mentally he is elsewhere, though physically he is with Sádth. (2)

(17) असाध Asádth (Hypocrite)

One cannot become a भक्त Bhakt by imitating Bhaktas (devotees). Such an imitator or hypocrite, when overtaken by calamity or misfortune, gives up भक्ति Bhakti (devotion), like scales of a snake. (1)

People don the ochre-coloured clothes and call themselves जोगी jogís. But they do not dye their minds in the colour of योग Yoga (devotion). If they transform their minds and become real जोगी

jogís and devotees, they would easily attain all accomplishments. (2)

(18) मन Mana (Mind)

Kabír says that the mind is only one. It can be applied to only one object. It can be engaged in devotion to Guru, or it will indulge in sensual pleasure. (1)

All are disciples of their minds, i.e., all act under the dictates of their minds. Disciples of Guru are rare Sádhs. He, who obeys the commands of Guru, is endowed with very deep understanding. (2)

Wake up your mind from the sleep of ignorance and bring it round by instructions. If you succeed in controlling your mind, all the world will be under your control. (3)

Mind assumes various characters and disguises (i.e., it is inconstant, unsteady and wavering). It changes every moment. He who is constant, true and sincere is rare. (4)

Kabir says that the mind is greedy, uncouth and stupid. It is lethargic in applying itself to भजन

Bhajan, but quick and careful in the matter of eating.
(5)

Curbing the mind is very difficult. It is not an easy task. If the mind gives up its wandering in the six ganglia of Pind, दर्शन darshan of the Lord will be had immediately. (6)

(19) माया Máya

If subtle bondages of Máya are cut asunder, coarser ones will automatically disappear. For such a person, all sufferings will end. (1)

Because of desires, all the Jívas are entangled and entrapped in the world, and are all the time busy in procuring food to fill their bellies. If one succeeds in securing the pleasure of Guru, he will satisfy the real desire of the soul, and all other desires will be wiped out. (2)

Kabír says that Máya is alluring, sweet as sugar. Sat Guru's grace saved me, otherwise Maya would have brought ignominy. (3)

Jívas consider Sat Guru as insignificant. They humble themselves before worldly people. They

call insignificant human beings who are slaves of Maya as king. (4)

Those who have been dyed (in the colour of love) by Sat Guru, will never become colourless. Day by day they will hear Shabd of higher and higher regions and the colour will become deeper and deeper, i.e., their love will go on increasing. (5)

(20) काम Kám (Lust, Desire)

Everybody talks of going ahead but seldom anyone reaches the destination. Wealth and women are the two great obstacles in the way. (1)

भक्ति Bhakti cannot be performed by those who are subject to lust, anger and greed. Bhakti will be performed by some brave one who can give up ties and bondages of high caste, fair colour and prestige of lineage. (2)

A lustful person spoils his भक्ति Bhakti for the sake of pleasures of senses. He loses the diamond and wastes his human life. (3)

Everybody talks of काम Kám, but nobody knows what it means. All the desires arising in the mind are काम kám. (4)

Lust, anger and greed are unclean and impure. Unless you bathe in the lake of piety and contentment, this impurity cannot be washed off. (5)

काम Kám (lust, desire) and नाम Nám (Name, Word) cannot exist side by side, just as the sun cannot rise in the night. (6)

In all the three worlds Maya (woman) is like a black cobra. Lovers of Nám will be saved. Lovers of sensual pleasures will be bitten. (7)

Wealth and women are the two poisonous fruits. They infect poison on sight, and kill those who eat them. (8)

A lustful person fearlessly indulges in pleasures of senses. He will have to suffer torments in hell. (9)

(21) क्रोध Krodh (Anger, Wrath)

The fire of anger is kindled in every heart. The whole world is burning in it. Safety is with those who have cultivated humility and are immersed in Bhakti. (1)

There is much of deceit, egotism, anger and Kal in the world. The net of Jama (Kal) is of such an extensive nature that even one who has crossed the boundary can be captured. (2)

Abuse acts like fire, anger like blaze and calumny like smoke. He who has forsaken these three (evils), is a Sádhi. (3)

There is no enemy in the world if your mind is cool. Give up your ego, everybody will be kind to you. (4)

If you give up ego, your speech will be pleasing to others and self-satisfying to you. (5)

The digging is borne by the earth and cutting and tearing off by the trees of forest. But harsh words are borne by a Sádhi alone. None else can do so. (6)

(22) मान Mán (Pride)

It is easy to forsake gold, easy to forsake woman, but difficult it is to give up pride, ego and jealousy. (1)

It matters little if you have given up Máya

(riches). What is of importance is to give up pride. Pride has lowered many a मुनी muní (sage). It devours all. (2)

Water does not stay at a higher level. It flows down. Whoever bends low, can get water to drink to his fill. The high up will go thirsty. (3)

What is worth having is Sat Nám; and giving away is food; for swimming across it is necessary to have humility and for drowning it is arrogance. (4)

(23) सील Síl (Serenity)

ज्ञानी Gyánís (learned), ध्यानी Dhyánís (those engaged in meditation), संजमी Sanjamís (continent men), दाता Dátás (givers of alms), सूर Soor (brave), जपिया Japiás (mutterers of prayers) and तपिया Tapiás (those engaged in penances) are many. But one possessed of good and amiable disposition is rare. (1)

Amiable nature is the sea of happiness, which none can fathom. Without being absorbed in Shabd, one cannot be a साध Sádth, just as without money one cannot be a banker. (2)

(24) संतोष Santosh (Contentment)

Sádhs are always contented; their words are pure. By seeing and touching them, one gets peace and tranquillity. (1)

If there are no desires and ambitions, there would be no anxiety and worry. One will be free from care. One who desires nothing is the king of kings. (2)

Whatever comes unsolicited is the best. But there is no harm if one asks for only as much food as would satisfy one's hunger. If one follows this mode of conduct, one would achieve redemption. (3)

 (25) क्षमा Kshamá (Forgiveness)

Where there is compassion, there is virtue; where there is greed there is sin; where there is anger there is Kal, and where there is forgiveness, there is Lord Himself.

 (26) सच्च Sánch (Truth)

A Sádhu should be such as would speak the truth, no matter whether it results in severance of

all connections or in union, for without plain speaking doubts and delusions cannot be removed. (1)

Curse cannot affect the truthful, nor can Kal devour him. The true will meet the true Guru and merge in Him. (2)

A true disciple is he in whom सुख Surat has awakened and begun to assert itself. Whatever he does is true परमार्थ Parmarth (religion). He is all the time with the Lord. (3)

(27) निंदा Nindá (Slander)

One makes fun of others on seeing their blemishes and weak points. But what a pity, one does not notice one's own faults which are numerous. (1)

Do not drive away a slanderer. Show him courtesy and respect. He will purify your body and mind by his slanderous talk. (2)

(28) बिनती Bintí (Prayer)

I am a sinner. I am hard-hearted. But praise to the Sat Guru that He redeems such worthless beings ! (1)

Be merciful to me, O Lord. I am immersed in the ocean. If You do not hold my arm and protect me, I will drift away. (2)

O Lord ! Do not be displeased with me if I commit mistakes. Servants always bungle. But the master, in his greatness, fulfils all their necessities. (3)

I am sinful since birth, full of vices from top to bottom. But O Lord ! You are merciful and destroyer of afflictions. Have pity on me. (4)

With what face can I pray to You ? I am ashamed of myself. I am indulging in vices even in Your presence; how can You like me ? (5)



(29) तीरथ Tíraph (Pilgrimage)

The whole world is toiling hard in going on pilgrimages, observing fasts and bathing in cold

water. But without getting initiated in Sat Nam (True Name), Kal devours them again and again. (1)

Of what use is bathing and washing, if your mind is full of impurities? Fish lives in water, but its stench will not go by washing. (2)

You may perform crores of pilgrimages and visit crores of (so-called) sacred places. So long as you do not serve a Sád'h, you are imperfect. (3)

(30) मूर्त Múrat (Idol-worship)

Do not worship stone and water. Your toil will go waste. Serve a Sád'h and remember Sat Nám (True Name). (1)

Kabír says "Let the people of the world go to bow their heads in temples. But you should pray to the Guru who resides within you". (2)

(31) अहार Ahár (Diet)

Tongue relishes sweet, sour and salt. The thief and the watch dog have become friendly. What will they watch? (1)

You eat what is agreeable to your tongue and fill to the nose. Who says that it is partaking of प्रशाद Prashád ? (2)

(32) निद्रा Nidrá (Sleep)

Kabir exhorts : Why are you sleeping ? Why do you not awake and bewail your woes and troubles ? How can he, who resides in the grave, take sound sleep. (1)

Awaken a sleeping साध Sádth so that he may engage himself in the Sumiran of नाम Nam. It is advisable to leave these three sleeping — a साकित dead-hearted, सिंह lion and सांप snake. (2)

Sleeping is better than keeping awake, provided one knows how to sleep. If one is absorbed internally in the Holy Feet, one will be in a state of internal Sumiran. (3)

While awake one should be at the stage of sleep; and during sleep one should attend to the Holy Feet. Thus Surat should always be linked to Shabd. There should be no break in it. (4)

(33) व्यापकता Vyápektá (Omnipresence)

The Lord is present within you like light in the eyes. Foolish people do not know this fact. They seek Him outside. (1)

Like oil in sesamum seed and fire in flint, your beloved Lord is within you. Awake if you can. (2)

The Lord is pervading every object and being, like fragrance in flower. He can be met in Sants; elsewhere there is nothing. (3)

(34) नाम Nám (Name, Word)

A jeweller knows diamond and so a Sádhi knows Shabd. He, indeed, is wise who can recognise a Sadh. (1)

I have tried many elixirs. But none is like the elixir of Nam. He who takes even a little of this sovereign remedy, becomes gold. (2)

The moment Nam was enshrined in the heart, all sins were destroyed, as if a spark of fire fell in a heap of dry grass. (3)

(35) उपदेश Updesh (Satsang)

Kabir says that you should love one at whose place Satsang is held daily. (1)

Kabir says, "I am the dust of the feet of the Sádhi whose only pursuit is to hold Satsang day and night". (2)

(36) मिश्रित Miscellaneous

Crores of Kals may try their best, but will not succeed in diverting the attention of the devotee who has faith in Sat Guru, as He is always with him. (1)

Whom the Lord protects, nobody can destroy him. Even if the whole world is his enemy, not a hair of his can be bent. (2)

There are, in the world, numerous attachments of numerous sorts. The best attachment is that which is with Sat Guru. (3)

तुलसी साहब के दोहे

(37) Couplets of Tulsi Saheb

Life here is for four days only. The entire expanse of world is false and perishable. He who

fails to understand this aspect and make efforts for meeting the Lord, will drown in the ocean of the world. (1)

Tulsí Sáheb says, "I depend on one, I have one prop, I expect from one and I rely on one. To me, Guru's holy feet are like drops of स्वाँति Swanti rain to a चात्रिक chatrik (pied cuckoo living only upon rain drops)". (2)

Tulsi Saheb says that there are five real jewels in this world, namely, association with साध Sadhs, सरन Saran (refuge) of Sat Guru, charity, humility and kindness. (3)

The whole world reads and dies, but none becomes a Pandit. One who reads 2½ letters of प्रेम Prem is a true पंडित Pandit. (4)

[Pandit means a learned. There are 2½ letters in 'Prem' as written in Hindi script.]

दादू साहब का दोहा

(38) A couplet of Dádú Saheb

I would welcome calamity and misfortune, only if I can keep company with Guru. Bodily pain is a test of one's sincerity. Dádú Saheb says, of what

use are the riches and comforts of the world without
Nám ?

चरन दास के दोहे

(39) Couplets of Charan Dás

Go to Sat Guru, and receive blows, i.e., get your mind mended and corrected. His company will burn all your impurities, just as to strike fire, flint and steel are to be rubbed together. (1)

Sat Guru is an arrow of Shabd, and pierces body and mind. One without yearning cannot understand it. A विरही Virahí (with yearning) will know the secret. (2)

Yoga and Gyán cannot compare with prem (love). O Sadh ! without love and devotion all meditation is hollow. (3)

Whether my Lord likes me or not, I am his slave. I am imbued with His love. I am detached from the world. (4)

सहजोबाई का दोहा

(40) A Couplet of Sahjo Báí

Just as a married woman, while residing with her parents, has her husband in her thoughts, so should a devotee live in the world never forgetting his Lord.

Part VIII

मसनवी Masnavi

(a poem written in heroic verse)

I will sacrifice my body and mind on Sat Guru.
I devote myself for His feet again and again. (1)

How can I describe His immense kindness ? He
bestowed on me the gift of love and faith. (2)

When, by His grace, my eyes opened, I realised
that the world is full of deceit and fraud. (3)

Everybody is imbued with the desires for land,
women and riches. All are in distress and wretched
condition. (4)

They are victims of greed and desires, and can
find no repose anywhere even for a moment. (5)

They fear neither the Lord nor death. Nor do
they ever try to find out the whereabouts of their
original home. (6)

They are anxious about, and toil hard for, the
world. They are slaves of women and wealth. (7)

They are always engrossed heart and soul in the
works of popular applause. (8)

Their minds are full of desires for sensual pleasures. They apply their body and money to them. (9)

They have no respect for their parents, nor do they care for good and evil. (10)

They consider it a piece of good luck if they can get objects of pleasures of mind and senses. (11)

They are pleased when they get material objects. They work themselves to death for name and fame. (12)

But they have not the least thought of the welfare of their soul as to what will happen to them after death. (13)

From where does the soul come and where does it go ? Who is the Creator of body and soul and where is He ? (14)

The so-called परमार्थी Parmārthís (religious-minded) are, in reality, wholly worldly-minded. (15)

Outwardly they are always seen engaged in worship and recitation, and listening to भागवत Bhágwat and गीता Gítá read out in public congregations. (16)

But these activities produce no effect on their

minds; they have fear neither of death nor of hell. (17)

They perform pilgrimages, visit holy places, keep fast, and willingly spend on charities. (18)

But while doing all this, they desire that their worldly object may be fulfilled. (19)

If they have no worldly desire in view, they would not spend a penny. (20)

If anybody urges upon them the necessity of turning their attention to the Almighty Creator for the welfare of their soul, they make fun of him and would not believe in what he says. (21)

Their minds are full of doubts and misgivings. They cannot escape the calamities resulting from ignorance. (22)

They do not accept the words of Sants, nor weigh them impartially. (23)

Inwardly they are atheists. But to fulfil their desire for wealth they profess to be religious and devout. (24)

How can such Jivas be redeemed? They will be roasted in the fire of hell. (25)

There they will wring their hands in regret and

repent on what they have done. They will receive punishment for their actions. (26)

Nobody will help them, nor will anybody pay attention to their weeping and wailing. (27)

जमदूत Jama-doots (the agents of the lord of hell) will torment such Jivas in various ways, such as, putting serpents round their necks, tying them to pillars of fire and throwing them into fire-pits. In utter pain, they will cry. They will undergo this punishment for their carelessness and negligence. (28-30)

Observing this pitiable condition of Jivas, Sants have incarnated here in human form. (31)

In their grace, they impart Jívas the knowledge of the whereabouts of their original abode and graciously remove the sufferings of their कर्म karams. (32)

They show them the way to the original abode and initiate them in the mode of Surat Shabd Yoga. (33)

Spiritual current present in the creation and in everybody can be heard as sound internally. This internal or heavenly sound is called शब्द Shabd or धुन Dhun or नाम Nám. (34)

He who performs the practice of listening attentively to the Dhun, will one day attain his original home, beyond the region of the three worlds. (35)

Now listen to the details of the seven stages of the journey, beyond and above the six ganglia चक्र (Chakras). (36)

The six ganglia (चक्र Chakras) are :—(1) गुदा चक्र Guda Chakra or the ganglion at the rectum, (2) इन्द्री चक्र Indri Chakra at the genitals, (3) नाभि चक्र Nabhi Chakra at the navel, (4) हृदय चक्र Hridaya Chakra at the heart, (5) कण्ठ चक्र Kanth Chakra in the throat, and (6) षट् चक्र the sixth Chakra, midway between the two eyes. This is the seat of Surat or spirit or soul. Beyond it are the seven stages or regions of Sants. (37-39)

The first is सहस्र दल कँवल Sahas-dal-kanwal, the second गगन Gagan (त्रिकुटी Trikuti), the third सुन्न Sunn; and above it is the vast expanse of महा सुन्न Mahá Sunn. (40)

भँवरगुफा Bhanwarguphá is the fourth region and सोहंग Sohang is the name of its presiding deity. Beyond it is the sublime region of सत लोक Sat Lok. (41)

The sixth is the wonderful domain of अलख लोक Alakh Lok, and the seventh, अगम लोक Agam Lok, is the metropolis of Sants. (42)

Beyond is the boundless and endless धाम Dhám of the Supreme Lord राधास्वामी Radhasoami. (43)

It is indescribable, unfathomable and without beginning. From here issued the मौज Mauj (Current of Spirituality) and the आदि नाद Ádi Nád (Original Sound). (44)

No one knows this real secret. All got tired, and remained on this side of गगन Gagan (त्रिकुटी Trikuti). (45)

All are entangled in rituals and observances, and have no anxiety for the salvation of their soul. (46)

They are wholly given to worship of gods and goddesses. They have no yearning for meeting the Lord nor do they seek Him. (47)

They are lost in old prejudices and holds. They are ignorant of the greatness and importance of Guru and Nám. (48)

If you want to attain true salvation, then, my friend, you should immediately search for Sat Guru. (49)

Listen attentively to the discourses of Sant Sat Guru and engender love and faith for Him in your heart. (50)

Sip चरनामृत charnámrit lovingly, and banish your delusions by taking प्रशाद prashád. (51)

Attend Satsang again and again and get yourself initiated in Surat Shabd Yoga. (52)

Always perform Sumiran of RADHASOAMI, the Name of the Most Supreme Being, with your heart and soul. (53)

Contemplate the form of Guru, and hear Shabd Dhun (sound) with your Surat (spirit) and mind. (54)

Perform the internal Abhyas daily. All the evil tendencies of your mind will be eradicated by it. (55)

In a few days, you will have internal darshan of Guru and hear Dhun (resonance) of Shabd; and your mind and Surat will be delighted. (56)

In this way you will receive internal bliss, and it will go on increasing day by day. Your mind will be tranquil. (57)

After some time, you will be convinced that you will one day derive the pleasure of true and complete salvation, and you will certainly be freed from the bondages of body and mind. (58)

Your love and faith will increase daily and your mind will take the colour of the love for the feet of Guru. (59)

You will enthusiastically serve Sat Guru and will lovingly perform His आरती Árti daily. (60)

You will receive the infinite wealth of love, and, then, my friend, you will praise your good fortune. (61)

Now this song of उपदेश Updesh (advice) is finished. Whoever accepts it will be extremely fortunate. (62)

If you perform this Abhyas daily, lovingly and attentively, Radhasoami will vouchsafe true and complete salvation to you. (63)

Remember and recite RADHASOAMI Nam lovingly at all times. You will one day secure entrance to आदि धाम Ádi Dham (Original Abode), with His grace. (64)

बारहमासा
B Á R A H – M Á S Á

(Verse on the twelve months of the year,
describing the pangs of separation
from the Lord)

The month of असाढ Asarh¹ has come. The sky of my heart is overcast with the clouds of विरह virah.² Tears drop from the eyes like rain from the clouds. Food and drink have become detestable to me. All the time I am stricken with the pain of separation from my Beloved. My mind is in constant restlessness. It runs on all sides. The longing for the darshan of the Beloved is piercing my heart all the time. Without seeing the Beloved, I can have no peace. (1)

With the approach of the month of सावन Sawan³, dense dark clouds have gathered in the horizon, and rain is falling on all sides. On hearing the cry of papíha⁴, the विरहनी virhaní⁵ is becoming restless and is fervently longing for the beloved Lord. I have been in constant search for His abode, but not finding it, I feel wearied out and exhausted. भेख Bhekh⁶ and पंडित Pandit⁷ have duped the world.

1. June – July. It is the first month of the rainy season.
2. Longing and yearning
3. July - August. The rainy season in India.
4. A species of cuckoo.
5. One suffering the pangs of absence from the Beloved.
6. Ascetic.
7. One belonging to priestly class.

Nobody cares to inquire into the whereabouts of the निज घर Nij Ghar (Original Home). All are entangled in माया Maya (materialism). (2)

In the third month of भादों Bhádon¹, longing and pining for the beloved Lord increases to unbearable limits. Taking pity on my plight, the beloved Lord comes as Sant and easily grants me His darshan. He gives out to me the secrets of the Original Home, takes me in His सरन saran (refuge), and initiates me in Surat Shabd Yoga. By the grace of the Holy Feet of Sat Gura, I elevate my Surat (spirit) and mind along the Dhun (current of sound). (3)

With the ushering in of the month of कुआर Kuár², I apply my Surat to the Holy Feet of Guru. By daily attending upon Him, my love enhances, and the रूप rúp (form) of Guru becomes dear to me. On hearing His discourses attentively, which are like showers of ambrosia, all my impurities and delusions are removed, and I am delighted like buds blooming into flowers. (4)

In the month of कातिक Kátik³, Surat and mind, after surveying within, start on the journey to the Original Home. Contemplating the स्वरूप swarúp (form) of Guru and listening to the Shabd-Dhun internally, I see celestial light and wonderful

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1. August - September. 2. September - October.
 3. October - November.

spectacles within me, and become much pleased. My faith in Guru enhances every day. Experiencing the grace and kindness of Guru, new waves of love and devotion surge within me. (5)

The month of अघन Aghan¹ wipes out all sins and impurities; mind and Surat become pure. By the grace of Guru, I penetrate the तिल Til and proceed to the sky and hear the sounds of bell and conch. In the region of सहस्र दल कँवल Sahas-dal-Kanwal, I see the pure refulgence of ज्योति Jyoti (flame). I now heartily sing the praises of Guru. Realizing the immense grace and kindness of Guru, I dedicate myself to Him. (6)

In the month of Poos², Maya feels cold and Kal becomes dejected. Hearing the heavenly Dhun (sound), Surat and mind ascend to गगन Gagan where clouds rumble loudly. On hearing the sound of मृदंग Mridang³ the forces of Kal run away. Surat is extremely delighted on having darshan of Guru. By His grace, कर्म karams are eradicated and sufferings end. I sing His praises every moment. (7)

माघ Māgh⁴ is the month of flowers. Everywhere flower gardens are in bloom. Surat reaches त्रिवेणी Triveni, across the three worlds, and lovingly plays

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1. November - December. 2. December - January.
 3. A kind of drum (broader at middle than at the ends), a double drum. 4. January - February.

with Hansas, bathes in the मान सरोवर Mánсарovar reservoir and hears the sounds of किंगरी kingrí and सारंगी sárangí (fiddle and violin), and passing over the lion and the serpent, crosses महासुन्न Mahá-sunn in the company of Sat Guru, and enters भँवरगुफा Bhanwarguphá. (8)

फागुन Phágun¹ is the month of sports of होली Holí (the great spring festival). Surat plays होली Holí² with सतपुरुष Sat Purush, hears the melodies of मुरली murlí and वीन bín (flute and harp), and breaks off all connections with Kál. There is great rejoicing and merry-making in सत पुर Sat Pur (सतलोक Sat Lok). हंस Hansas gather round and join in singing आरती Ártí (hymn of praise). All are drenched in the colour of प्रेम Prem. Surat witnesses the majestic grandeur of सत पुरुष Sat Purush and merges in His Feet. (9)

चैत Chait³ is the month of chet (awaking). Surat proceeds onwards. Sat Purush endows her with a telescope, and she immediately arrives in अलख लोक Alakh Lok. She is delighted on having darshan of अलख पुरुष Alakh Purush. The resplendence of each hair of Alakh Purush exceeds the light of thousand

1. February - March. 2. To play Holi=To sprinkle one another with red or yellow powder. 3. March - April.

million suns and moons. Surat then rushes on still higher, and is extremely delighted on witnessing the unique spectacle of दर्शन darshan of the दरवार darbár (court) of अगम पुरुष Agam Purush. (10)

With the advent of the month of बैसाख Baisákh¹ love swells up and Surat yearns for the Holy Feet of Radhasoami, beyond अगम लोक Agam Lok. Surat proceeds on majestically, and beholds unique splendour and refulgence of innumerable suns and moons at the entrance. Surat goes in and gets दर्शन darshan of the marvellous रूप rúp (form) of राधास्वामी अनामी Radhasoami Anámí. He is अकह akah (indescribable), अपार apár (fathomless) and अनन्त anant (unending). This is the निज धाम Nij Dhám (Real and Original Abode) of परम गुरु परम संत Param Guru - Param Sant. (11)

This is the जेठा धाम Jethá Dhám² the most primal and excellent, the noblest and best and the greatest and highest abode. Surat descended originally from here and got enmeshed in the net cast by Kal, and undergoes suffering and pain in the company of the body and mind. If she meets the most munificent Sat Guru and attends His Satsang

1. April - May. 2. Jeth = month corresponding to May - June. Jetha = The most excellent, noblest, best, greatest, first, chief, highest.

lovingly, she can be saved. With all humility and sincerity, she should take सरन saran (refuge) of Sat Guru and practise Surat Shabd Yoga. She will then be able to rise up, and to go beyond the region of Kal. (12)

In describing the twelve months of the year, I have sung the most excellent praises of Sants. I have explained the path of uniting सुरत Surat (spirit) with शब्द Shabd (sound). How can I extol my good fortune; I have met Radhasoami Dayal, who has graciously allowed me to sit at His Feet. Radhasoami is my life and support. I apply my Surat to His Holy Feet and sing, “Thanks to my beloved स्वामी Soami, thanks to my beloved Soami.....” (13)

शब्द Shabd (Hymn)

O mind ! Why are you going astray in the world ? Why do you not hold the arm of Sat Guru ?
(1)

You are day and night running after sensual pleasures. You are attached to name and fame, and wealth and woman. (2)

You are steeped in lust, greed and desire. (3)

You do not know the importance of human life. O ignorant one ! you are behaving in the world like a brute. (4)

You have no fear of the Lord. You have sold yourself to जम Jama (devil). (5)

You forget that you will die one day. You take the world to be everlasting. (6)

You are a fool that you do not pay heed to Guru's words. You are under the sway of your impure intellect. (7)

Your mind does not give up crookedness. You are dishonest to Guru. (8)

Guru again and again impresses upon you the necessity of engendering love for Shabd. (9)

Dhun is reverberating within you all the time. Listen to it attentively with your Surat and mind. (10)

The current of Shabd (sound) comes from सुन्न Sunn. It showers ambrosia day and night. (11)

Catching hold of it, ascend to सुन्न Sunn (दसवाँ)

द्वार Daswán Dwar). From there, proceed to सत पद Sat Pad. (12)

In Sat Lok, see Sat Purush, and, then, have darshan of Alakh Purush, and of Agam Purush, the Sovereign of all the creation. (13)

Beyond Agam Lok, have darshan of Radhasoami Anamí Purush. That is the Nij Dham (Real and Original Abode) of Sants. (14)

On reaching there, your task will be completed. काल Kál and महाकाल Mahá-Kál will pine from grief. (15)

The merciful Guru gives out these secrets, and will, in His grace, exalt you to higher regions. (16)

But he who is unfortunate would not believe the words of Sat Guru Dayal. He is lost in doubts and delusions, (17)

He is ensnared by मन Mana (mind) and माया Maya (materialism), and overtaken by base sentiments. (18)

He is arrogant. He has no love for the devotees of Sat Guru. (19)

He is low-minded. He does not behave sincerely with Sat Guru. His heart is imbued with pride and perversity. (20)

Tell me, how can such Jivas be redeemed ? How can they meet the true Lord without love ? (21)

They day and night suffer beating and punishment at the hands of Kal, in the shape of sorrow and sickness. (22)

The high-handedness of Kal and debt of कर्म karams can be stopped and wiped out by the grace and mercy of Radhasoami alone. (23)

He will somehow or the other attract Jivas to His सरन saran (refuge). Then their Surat and mind will get the bliss of Dhun (sound). (24)

They will thus one day be able to accomplish their task, and will get the wonderful gift of Prem. (25)

Nothing can be achieved without the grace of Radhasoami. You should, therefore, apply your Surat to His Holy Feet. (26)

Daily recite RADHASOAMI, the Name of the merciful. Mind and Kal will then be rendered impotent. (27)

Acquiring steadiness and patience, engage yourself in भक्ति Bhakti (devotion) and भजन Bhajan (spiritual practices). Enshrine Radhasoami in your heart. (28)

Go on daily enhancing your love and strengthening your faith in the Holy Feet of Guru. (29)

Whenever you get an opportunity, attend Satsang and perform सेवा sewá (service) with your body and mind. (30)

Your barge will then reach the shore and you will have दर्शन darshan of Radhasoami. (31)

Therefore, wake up now and take सरन saran (refuge) of Radhasoami. (32)

If you fail, you will have to wander in transmigration and suffer death at the hands of जम Jama again and again. (33)

Give up forgetfulness and negligence, and devote yourself to the Holy Feet of Radhasoami (34)

The teaching has been clearly explained. A fortunate जीव Jíva will accept it. (35)

He will receive Radhasoami's grace and mercy, perform spiritual practices and repair to the Original Home. (36)

This निज उपदेश Nij Updesh (special teaching) is now complete. I rapturously sing राधास्वामी नाम RADHASOAMI Nam every moment. (37)
